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لا اله الا الله محمد رسول الله

THE MOSLEM SUNRISE

EDITED BY
SUFİ M. R. BENGALĒE

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The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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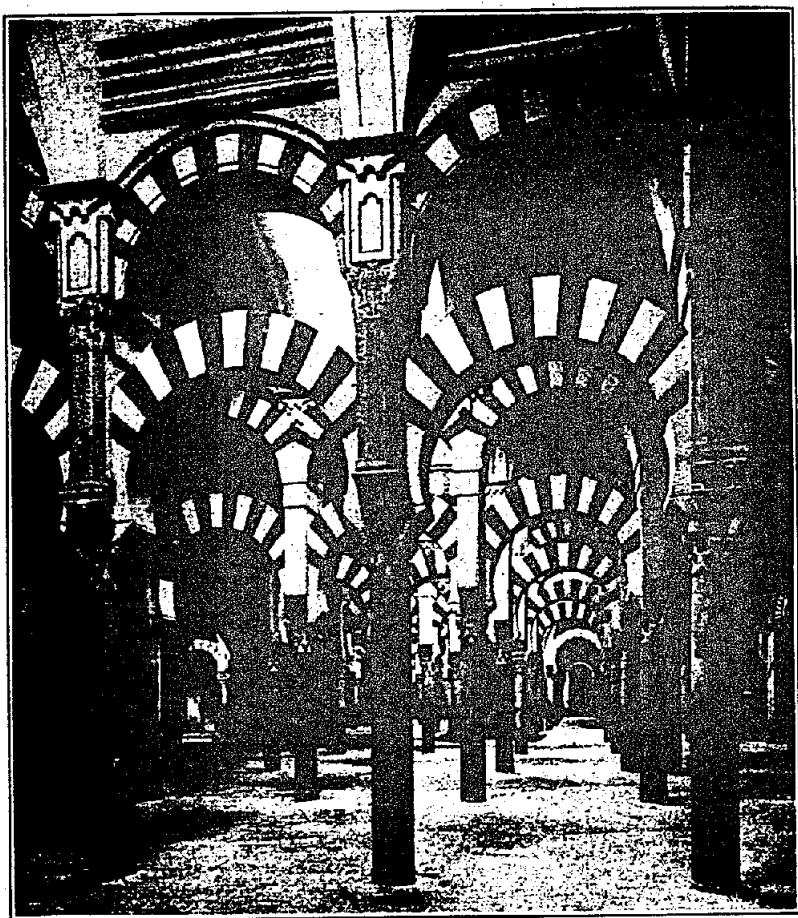
Third Quarter

No. 3

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Interior of the Great Mosque in Cordova



"The Great Mosque of Cordova can be called one of the wonders of the world. It was begun by the great Abder-Rahman I, enlarged and completed by his successors. The visitor finds himself in a forest of columns, with light throwing intricate patterns upon them and upon the three gloriously beautiful Mibrab or prayer niches, which are covered with designs of subtlest charm and artistry, executed in gold mosaic".

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِذَا الَّذِيْنَ عِنْدَ اللَّهِ اِسْلَاحٌ

A Small Chapter From The Holy Quran

The Chapter AL-Maa-OON

Transliteration

Bismillaa-hir-Ramaanir-Raheem
A-ra-aita-lladhee yuka-dhdhibu biddeen
Fa-dhaalike-lladhee ya-du-wwul yateem;
Wa laa yahudhdhu alaa ta-aamil miskeen;
Fa-wailullil musalleen;
Alladheena an salaati-him saahoon;
Alladheena yuraa-oona;
Wa-yamnaa-oona al-ma-oon.

(CVII)

Translation

In the name of Allah, the Beneficient, the Merciful
Hast thou observed him who belieth his religion?
That is he who repelleth the orphan
And urgeth not (others) to feed the poor
And woe unto those who pray,
Who are heedless of their prayer.
Who make a shew of their devotion
And refuse help to the needy.

(CVII)

من احاديث الرسول

The Sayings Of The Master Prophet Muhammad

Abud-Darda relates that the Holy Prophet said: "God will make the way to paradise easy for those who go out in quest of knowledge. The angels spread their wings to give shadow to those who search for knowledge. All creatures in the heavens and the earth pray to God to forgive and bless the possessors of knowledge and wisdom. Men of knowledge and wisdom are superior to the devotees as the moon is to other stars. They are the heirs of the prophets of God who do not leave behind them material wealth to be inherited, but, knowledge and wisdom. Those who acquire knowledge and wisdom from them, become the inheritors of all values." (Abu Daud)

Rabea relates that the Holy Prophet said: "A man who holds a piece of knowledge without transmitting it to others should take care of his life so that the knowledge may not perish with him." (Bukhari)

It is related on the authority of Abu Hurairah that the Holy Prophet said: "On the day of resurrection, seven persons will be under the shadow of God; the first, the judge who is just; the second, the man who devotes his life in the worship of God even in his youth; the third, the man who eagerly awaits the call to the prayer to go to the Mosque and worship God; fourth, the two friends, who love each other for the sake of God; when they meet, they meet for the sake of God; when they separate, they separate for the sake of God; fifth, the man who resists the temptation of a woman who is beautiful and comes of a respectable family and tries to incline him toward her for evil purposes; the sixth, the man who gives alms with his right hand but conceals it from his left; the seventh, the man, when alone, meditates on God, and his eyes become filled with tears." (Bukhari)

Abu Hurairah reports that the Holy Prophet said: "The man who calls people to the truth will receive blessings from God, as much as all those who accept it through him, in addition to the rewards of his own actions." (Muslim)

It is related on the authority of Anas that the Holy Prophet said: "Make things easy for the people; speak to them of things that would give them joy, and speak not to them of things that would frighten or repel them." (Bukhari)

Excerpts From The Writings of Hazrat Mirza Ghulam Ahmad The Promised Messiah and Mahdi (1836-1908)

It is of supreme importance that with true love for humanity and through self-purification, ye share in the holy spirit. For without the holy spirit, true righteousness cannot be attained. With complete mastery over your passions, adopt for the attainment of the Divine pleasure, the path narrower than which there is no path. Be not captivated by the enjoyments of this material life which separates you from God. In order to do the Divine will, adopt the hard life, the life of renunciation and sacrifice. Pain, in which lies the pleasure of God is better than the pleasure which causes his displeasure. Defeat in which lies the pleasure of God is better than the victory which incurs his wrath. Forsake the things the love of which brings you nearer to the wrath of God. If ye come to God with a pure and clean heart, then He will come to help you from all sides. No enemy will be able to do unto you any harm. Never can ye attain the pleasure of God until for His sake, ye renounce all your pleasures and enjoyments, your rank, property and life, and bear all adversities, which will bring before your eyes the spectacle of death. But if ye meet all difficulties in the path of God with a calm resignation, then ye will be taken into His bosom like a loving child and made heirs to the righteous who have gone before you, and the doors of all Divine blessings will be opened unto you. But few are those who heed this. God has spoken unto me that righteousness is a tree which must be planted in the heart. The water which gives nourishment to the tree of righteousness waters the whole garden of the spiritual life. Righteousness is a root without which everything withers. If it remains, everything remains. Of what avail are the empty boasts of man which he makes with the words of his mouth that he seeks God but proves not his sincerity and faith by his actions. Harken, I say unto you, the man is doomed who has a leaven of worldliness with his faith. Near is he to hell all of

whose intentions are not for God but some for God and some for this world. If there is a jot of worldliness in your faith then all your worship is in vain. It is Satan that ye follow in that case, and not God. Never hope, then, for Divine help. Ye are worms of the earth in that case and will perish like the worms in a short time. God will not be in you but will be pleased to destroy you. But if ye truly die to yourselves then ye will become the manifestations of God, for He will be with you. Blessed will be the house in which ye will live. Blessings of God will descend upon the walls of the house in which ye will live; nay, even the city will be blessed in which such men live. If your life and your death, your severity and your mildness, nay, all your movements be for the sake of God, and if ye try not your God in times of distress and calamity, and sever not your connections with your Lord, rather make advancement under all circumstances, then ye will truly become a favorite people of God. Ye are men just as I am a man, and the same God who is my God is your God also, waste not the powers which God has given unto you. If ye lean toward God wholly, I declare unto you according to the Divine will, that ye will become God's chosen people. Make your hearts the seat of His Majesty and proclaim His unity, not only by your tongues, but also by your actions, so that God also may shower upon you His grace and mercy. Shun vengeance and ill will and show sympathy unto all mankind. Adopt all paths of virtue, for ye know not by which path you will gain acceptance with God.

I bear unto you the glad tidings that the field for the attainment of the nearness of God is vacant. There is no rival to contest you in that field. The nations of the earth are lost in their love for this material world. They care not a fig for that with which God is pleased. For those who sincerely desire with all their heart and soul to enter this gate there is an unique opportunity to show their merit and find special favor with God. Think not that God will suffer you to be destroyed. Ye are a seed of God's hands which is sown in the earth. God has spoken unto me that this seed will grow and bear fruits and will shoot its branches on all sides, and will become a mighty tree. Blessed are those who have faith in the words of God and fear not the intermediate trials. For trials must come so that

God may try you and see who are true and who are false in their oath of allegiance. He who stumbles at the trials will not do the least harm to the Divine cause but his ill-luck will take him to hell. Better would it be that he was not born. But all those who bear patiently till the end, will gain victory and the doors of the Divine blessings will be opened unto them, though they will be shaken by the earthquakes of calamities and storms of disasters and mocked at by the nations of the earth and hated and abhorred by the world. God has spoken unto me to convey unto my followers the message that those whose faith is unmixed with the slightest tincture of worldliness, hypocrisy and the weakness of the heart and whose faith does not fall short of any degree of obedience and submission to the Divine will, are God's chosen people. These are the people who are truly sincere in the sight of God.

Hearken unto me, ye people! what is it that God desires of you? Only this, that ye must be entirely His and set not up any other God with Him, neither in heaven nor upon earth. Our God is the God Who is living now as He was living in days gone by. He speaks now as He spoke before. He hears now as He heard before. It is an unfounded idea that He hears now but speaks not. He speaks now as He hears. All His attributes are eternal and everlasting. None of them ever does or ever will lie idle. He is the One without any partner, Who has neither son nor wife.

There is none like unto Him. He is the One without a second. He is the possessor of the distinctive Divine qualities with which no one else is distinguished. He is infinite in His state, attributes and omnipotence. Being far He is near, and being near He is yet very far. He can manifest Himself to the seers in visions. But He has no body, form or shape. He is above all things, yet ye cannot say that there is anything below Him. He is on the throne in heaven, yet ye cannot say that He is not on the earth. He combines in Himself all the perfect attributes. He is the manifestation of all beauties and fountain of all goodness. He is omnipotent and the source of all grace and unto Him return all things, the King of all kingdoms, infinite in perfection, free from all defects, faults and frailties. He is the One unto whom belongs all worship in heaven as well as upon

earth. Nothing is impossible with Him. All the souls and their faculties and all the particles and their faculties are His creation. Without Him nothing can come into existence. He manifests Himself with His own power, might and signs. It is only through Him that we can find Him. He ever manifests Himself to the righteous and unfolds unto them the wonders of His power. He can be known only through Him. The path of righteousness can be known only through Him. He sees without physical eyes, He hears without physical ears and speaks without physical tongue. He creates everything out of nothing. As ye see in dreams and visions, He creates a world without matter and shows non-existent things as existing. Such are the wonders of His powers. A fool is he who denies the power of God. God does everything and has the power to do everything except what is contrary to His own moral qualities or against His own promise. He is alone in His person, in His attributes, in His works, and in His omnipotence.

(Al-Wasiyyat — The Will)

A Song of Thanks

Ruby Hudson

I'll sing a song of thanks
 For every Good God gives to me,
 A joyful heart, an optimistic mind,
 Love flowing strong and free;
 For smiles, for laughter ringing true,
 And friends both old and new.
 I'll sing a song of thanks
 For kindling hope, a faith that lifts,
 The quiet peace that comes with prayer:
 A grateful song for all life's treasured gifts.

—UNITY

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Islam and Democracy

The absolute Oneness of God forms the corner-stone of Islam. The natural corollary of this strict and rigid monotheism is the brotherhood and equality of man. The Holy Quran proclaims: "*O men! We have created you male and female and made you tribes and nations that ye may know one another. Truly, the noblest of you, in the sight of Allah, is the most righteous. Verily, Allah is Knowing, Aware.*" (XIIX — 13)

The Prophet Muhammad, in the course of his noble sermon in the final pilgrimage, declared: "Hearken, ye men! Ye are brothers unto one another. The Moslems are one brotherhood. Your lives and your property and your honor are sacred and inviolable even as this day or this month or this city is sacred and inviolable. Arabs have no superiority over non-Arabs, nor must the non-Arabs be considered superior to the Arabs. Ye all are the children of Adam, and Adam was created of clay."

This doctrine of equality and brotherhood, as promulgated by the Holy Prophet decreed a social and moral revolution among his followers. Forgetting their age-long separatism, rivalry and sense of superiority, they realized what has been the dream of all the prophets and sages since the dawn of history, namely, the human brotherhood, transcending all national, racial, geographical, ethnic and other limitations. Since its early days, Islam's achievement in breaking the shackles of the artificial barriers which man created in order to dominate his brother man, is without a parallel in the annals of mankind. Race prejudice and color distinction vanished before its clarion call to unity:

The late Professor Snouck Hurgronje says: "The ideal of a league of human races has indeed been approached by Islam more nearly than by any other; for the league of nations, founded on the basis of Mohammed's religion takes the principle of the equality of all human races so seriously as to put the other communities to shame."

The late Marmaduke Pickthall: "No color prejudice existed in Islam. Black, brown, white, and yellow people mingle in marts and

mosques and places upon a footing of equality and friendliness. Some of the greatest rulers, saints, and sages in Islam have been men as black as coal, like Jeyyash, the saintly king of Yemen. And if anyone thinks there were no white people in that mighty brotherhood, be it known that there are no men whiter than the blond Carcassians, and the mountain folk of Anatolia, who very early found a place in the Islamic confraternity."

Dr. Maude Royden: "The religion of Mahomet proclaimed the first real democracy ever conceived in the mind of man. His God was of such transcendent greatness that before him all worldly differences were naught, and even the deep and cruel cleavage of colour ceased to count. . . . Fundamentally (that is to say spiritually,) all believers are equal; and this fundamental, spiritual equality is not a fiction, as so commonly found among Christians; it is accepted and real. This accounts very largely for its extraordinarily rapid spread among different peoples. . . . the Moslem, black, brown, or white, alone finds himself accepted as a brother, not according to his colour but his creed."

This global war has impressed upon the world with utmost emphasis that the world peace will be impossible of attainment without the realization of human brotherhood. Raymond Gram Swing says:

"Now we are discovering that our own safety as free Americans is at stake, and its fate is being decided, not behind the defended shores of this continent, but on far away battlefields and distant seas.

"Look for a moment at how clear the connection has become between once remote and obscure problems and our own security. We in America suffer from a rubber shortage which is partly due to the fact that defense of the Malaya Peninsula was without the aid of the natives of that region. Had they been brothers of the white democrat in fact, Singapore might not have fallen for many months, or perhaps not at all.

"The wonderful resistance of the Chinese, which is a large part of our own security against Japan, has been dealt a deep wound in Burma, and the Burma Road is now cut off. The Japanese victory in Burma was based in part on the aid of the Burmese who had not become brothers of the white man in fact.

"If we are to win the war, the United Nations must not lose the control of the Indian Ocean, yet who is to say that the Indians themselves have been made sufficiently alive to their membership in our system of human brotherhood?

"The resistance in the Philippines turned into a heroic and helpful delaying action through the courage and spirit of the Filipinos. They had been given some measure of brotherhood, and it contributed to our own safety.

"And we should — and do begin to see what man has never seen so clearly before: that brotherhood is not a sabbath sentiment, it is a crying necessity, a defense, a source of strength, a relationship without which we ourselves are exposed and in dire danger.

"Out of fragments of experience in this war we already are learning that we have a responsibility to other peoples, no matter how far away they may be; and if this war should be lost it would be because of the inadequacy of our past concept and practice of brotherhood. And if it is won it puts us on the highway to the practice of brotherhood, on a scale surpassing the dreams of the past.

"The sufferings of a person or a nation are the same, in them the mind is stretched to encompass the truth it could not hold before. Today we of the living generations are seeing truth never before perceived by democratic societies. We are seeing that what we need, if we are to survive as free peoples, is not less but more freedom. We are beginning to perceive that we cannot remain free behind our oceans and coasts while freedom is denied to nations and races anywhere on the planet."

It is a sad commentary on the Western nations, in spite of recognizing fully the dire necessity of the realization of brotherhood in the life and action of their society, they have failed utterly and miserably in its practice. The situation in the United States of America which is regarded as the leading democratic nation, abundantly illustrates our point. Wendell L. Willkie says:

"The war has given new opportunities to the Negro and at the same time has emphasized the injustices in our attitude toward him. More than that, it has made us conscious of the contradictions between our treatment of our Negro minority and the ideals for which we are fighting. The equitable treatment of racial minorities in America is basic to our chance for a just and lasting peace. For it cannot be too much emphasized that in the world today whatever we do *at home* affects our foreign policy, and whatever we do *abroad* affects our domestic policy. The two are necessarily interrelated. On no single question is this truth so inescapable as in the repercussions all around the world that result from our treatment at home of our colored citizens.

"One of the widespread consequences of this war is the growing determination among colonial, subject and minority peoples everywhere to win for themselves a share of the freedom for which the Allied Nations are fighting. This is the great quest of our time. To future historians it may well overshadow all other aspects of the present conflict. We, as Americans, cannot be on one side abroad and the other at home. We cannot

expect small nations and men of other races and colors to credit the good faith of our professed purposes and to join us in international collaboration for future peace if we continue to practice an ugly discrimination at home against our own minorities, the largest of which is our thirteen million Negro citizens.

The list of grievances of the Negro people is a long one. Not only is the Negro in many parts of the country denied his legal rights in violation of the Constitution, but he is denied the substance of freedom and opportunity in such matters as equal education, equal chance for economic advancement, and his just share of such public services as playgrounds, hospitals and community provisions for health and welfare of all kinds. He is systematically housed in the worst sections of our large cities, and for his poor housing, is frequently charged exorbitant rents. He is traditionally the "last hired" and the "first fired." He is too often denied protection under the law. But of all the indignities and injustices Negro men and women suffer today, the most bitter and ironic is the discrimination practiced by the Armed Forces of their country — the country for which they are being asked to give their lives.

"In short, the Negro lives in our midst under discriminations which differ from the racial discrimination practiced by our enemies, the Nazis, only in that ours are illegal and that we are free — if we wish — to fight against them." — (*Collier's*, Oct. 7, 1944)

Still another writer tells the same story in the following words:

"It is not the Negro alone, but democracy itself that is under fire. It is not just the welfare of the Negro that is at stake, but America's possible part in the making of the peace after this war, and the prestige of American leadership in the postwar world. For a world that is two-thirds colored will be slow to accept the leadership of a nation that relegates its own colored citizens to a status of inferiority. Therefore, we must as a people be concerned about this problem." — the *Zions Herald*.

The story of the rise and fall of nations unroll before us the magnificent and instructive panoramas of history. A nation which is now at the highest pinnacle of glory is found to be at the lowest depth of degradation in another period of time. Britain, which has dominated a considerable section of the globe for the past few centuries, once occupied a humble position:

"First century B. C.: Do not obtain your slaves from Britain because they are so stupid and so utterly incapable of being taught that they are not fit to form a part of the household of Athens. — *Cicero to Atticus*.

"Eleventh Century: Races north of the Pyrenees are of cold temperament and never reach maturity; they are of great stature and of a white color. But they lack all sharpness of wit and penetration of intellect.

"Said of Toledo (a Moorish savant), quoted in Lancelot Thomas Hogben, *Genetic Principles in Medicine and Social Science.*"

Race: Science and Politics — by Ruth Benedict — Page 10

The law of nature, which is the law of God, pursues its course grimly and relentlessly. The forces which bring about the rise and fall of nations are still at work. Therefore it is of vital importance for the Allied nations to adopt the Islamic principle and follow the Islamic example in translating the ideal of human brotherhood into reality. Otherwise the citadel of world peace will ever remain surrounded by the dark forces of evil, and civilization will be in a deadly peril.

ABOUT THE HOLY QURAN

"However often we turn to it (Quran), it soon attracts, astounds, and in the end enforces our reverence. . . . Thus this book will go on exercising through all ages a most potent influence."—Goethe.

"The Quran is unapproachable as regards convincing power, eloquence, and even composition.

"And to it was also indirectly due the marvelous development of all branches of science in the Moslem world."—Hirschfield.

"Here therefore its merits as a literary production should, perhaps, not be measured by some preconceived maxims of subjective and aesthetic taste, but by the effects which it produced in Muhammad's contemporaries and fellow-countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld the hitherto centrifugal and antagonistic elements into one compact and well-organized body animated by ideas beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the old warp of history.—Dr. Steingass.

Alchemy of Happiness*

By

Imam Abu Hamid Muhammad Al-Ghazali

Self-Examination and the Recollection of God

Know, O brother, that in the Koran God hath said, "We will set up a just balance on the day of resurrection, and no soul shall be wronged in anything." Whosoever has wrought a grain of good or ill shall then behold it. In the Koran it is also written, "Let every soul see what it sends on before it for the day of account." It was a saying of the Caliph Omar's, "Call yourselves to account before ye be called to account"; and God says, "O ye believers, be patient and strive against your natural desires, and maintain the strife manfully." The saints have always understood that they have come into this world to carry on a spiritual traffic, the resulting gain or loss of which is heaven or hell. They have, therefore, always kept a jealous eye upon the flesh, which, like a treacherous partner in business, may cause them a great loss. He, therefore, is a wise man who, after his morning prayer, spends a whole hour in making a spiritual reckoning, and says to his soul, "O my soul, thou hast only one life; no single moment that has passed can be recovered, for in the counsel of God the number of breaths allotted thee is fixed, and cannot be increased. When life is over no further spiritual traffic is possible for thee; therefore what thou doest, do now; treat this day as if thy life had already been spent, and this were an extra day granted thee by special favor of the Almighty. What can be greater folly than to lose it?"

At the resurrection a man will find all the hours of his life arranged like a long series of treasure-chests. The door of one will be opened, and it will be seen to be full of light: it represents an hour which he spent in doing good. His heart will be filled with such joy that even a fraction of it would make the inhabitants of hell forget the fire. The door of a second will be opened; it is pitch-

*KIMIYA-I-SA'ADA translated by C. FIELD

dark within, and from it issues such an evil odour as will cause every one to hold his nose: it represents an hour which he spent in ill-doing, and he will suffer such terror that a fraction of it would embitter Paradise for the blessed. The door of a third treasure-chest will be opened; it will be seen to be empty and neither light nor dark within: this represents an hour in which he did neither good nor evil. Then he will feel remorse and confusion like that of a man who has been the possessor of a great treasure and wasted it or let it slip from his grasp. Thus the whole series of the hours of his life will be displayed, one by one, to his gaze. Therefore a man should say to his soul every morning, "God has given thee twenty-four treasures; take heed lest thou lose any one of them, for thou wilt not be able to endure the regret that will follow such loss."

The saints have said, "Even suppose God should forgive thee, after a wasted life, thou wilt not attain to the ranks of the righteous and must deplore thy loss; therefore keep a strict watch over thy tongue, thine eye, and each of thy seven members, for each of these is, as it were, a possible gate to hell. Say to thy flesh, 'If thou art rebellious, verily I will punish thee;' for, though the flesh is headstrong, it is capable of receiving instruction, and can be tamed by austerity." Such, then, is the aim of self-examination, and the Prophet has said, "Happy is he who does now that which will benefit him after death."

We come now to the recollection of God. This consists in a man's remembering that God observes all his acts and thoughts. People only see the outward, while God sees both the outer and the inner man. He who really believes this, will have both his outer and inner being well disciplined. If he disbelieves it, he is an infidel, and if, while believing it, he acts contrary to that belief, he is guilty of the grossest presumption. One day a man came to the Prophet and said, "O Prophet of God! I have committed much sin. Will my repentance be accepted or not?" The Prophet said "Yes." Then the man said, "O Prophet of God, all the time I was committing sin, did God really behold it?" "Yes," was the answer. The man uttered a cry and fell lifeless. Till a man is thoroughly convinced of the fact that he is always under God's observation it is impossible for him to act rightly.

A certain sheikh once had a disciple whom he favoured above his other disciples, thus exciting their envy. One day the sheikh gave each of them a fowl and told each to go and kill it in a place where no one could see him. Accordingly each killed his fowl in some retired spot and brought it back, with the exception of the sheikh's favourite disciple, who brought his back alive, saying, "I have found no such place, for God sees everywhere." The sheikh said to the others, "You see now this youth's real rank; he has attained to the constant remembrance of God."

When Zuleikha tempted Joseph she cast a cloth over the face of the idol she used to worship. Joseph said to her, "O Zuleikha, thou art ashamed before a block of stone, and should I not be ashamed before Him who created the seven heavens and the earth?" A man once came to the saint Junaid and said, "I cannot keep my eyes from casting lascivious looks. How shall I do so?" "By remembering," Junaid answered, "that God sees you much more clearly than you see any one else." In the traditions it is written that God has said, "Paradise is for those who intend to commit some sin and then remember that My eye is upon them and forbear." Abdullah Ibn Dinar relates, "Once I was walking with the Caliph Omar near Mecca when we met a shepherd's slave-boy driving his flock. Omar said to him, "Sell me a sheep." The boy answered, "They are not mine, but my master's." Then, to try him, Omar said, "Well, you can tell him that a wolf carried one off, and he will know nothing about it." "No, he won't," said the boy, "but God will." Omar then wept, and, sending for the boy's master, purchased him and set him free, exclaiming, "For this saying thou art free in this world and shalt be free in the next."

There are two degrees in this recollection of God. The first degree is that of those saints whose thoughts are altogether absorbed in the contemplation of the majesty of God, and have no room in their hearts for anything else at all. This is the lower degree of recollection, for when a man's heart is fixed, and his limbs are so controlled by his heart that they abstain from even lawful actions, he has no need of any device or safeguard against sins. It was to this kind of recollection that the Prophet referred when he said, "He who

rises in the morning with only God in his mind, God shall look after him, both in this world and in the next."

Some of these recollectors of God are so absorbed in the thought of Him that, if people speak to them they do not hear, or walk in front of them they do not see, but stumble as if they collided with a wall. A certain saint relates as follows: "One day I passed by a place where archers were having a shooting-match. Some way off a man was sitting alone. I approached him and attempted to engage him in talk, but he replied, "The remembrance of God is better than talk." I said, "Are you not lonely?" "No," he answered, "God and two angels are with me." Pointing to the archers, I asked, "Which of these has carried off the prize?" "That one," was his reply, "to whom God has allotted it." Then I inquired, "Where does this road come from?" Upon which, lifting up his eyes to heaven, he rose and departed, saying, "O Lord! many of Thy creatures hold one back from the remembrance of Thee!"

The saint Shibli one day went to see the Sufi Thauri; he found him sitting so still in contemplation that not a hair of his body moved. He asked him, "From whom didst thou learn to practice such fixity of contemplation?" Thauri answered, "From a cat which I saw waiting at a mouse-hole in an attitude of even greater fixity than this." Ibn Hanif relates: "I was informed that in the city of Sur a sheikh and his disciple were always sitting lost in the recollection of God. I went there and found them both sitting with their faces turned in the direction of Mecca. I saluted them thrice, but they gave no answer. I said, 'I adjure you, by God, to return my salutation. The youth raised his head and replied, 'O Ibn Hanif! The world lasts but for a little time, and of this little time only a little is remaining. Thou art hindering us by requiring us to return thy salutation.' He then bent his head again and was silent. I was hungry and thirsty at the time, but the sight of those two quite carried me out of myself. I remained standing and prayed with them the afternoon and evening prayer. I then asked them for some spiritual advice. The younger replied, 'O Ibn Hanif, we are afflicted; we do not possess that tongue which gives advice.' I remained standing there three days and nights; no word passed be-

tween us and none of us slept. Then I said within myself, 'I will adjure them by God to give me some counsel.' The younger, divining my thoughts, again raised his head: 'Go and seek such a man, the visitation of whom will bring God to thy remembrance and infix His fear in thy heart, and he will give thee that counsel which is conveyed by silence and not by speech.' "

Such is the "recollection" of the saints which consists of being entirely absorbed in the contemplation of God. The second degree of the recollection of God is that of "the companions of the right hand — the righteous." These are aware that God knows all about them, and feel abashed in His presence, yet they are not carried out of themselves by the thought of His majesty, but remain clearly conscious of themselves and of the world. Their condition is like that of a man who should be suddenly surprised in a state of nakedness and should hastily cover himself, while the other class resemble one who suddenly finds himself in the presence of the King and is confused and awestruck. The former subject every project which enters their minds to a thorough scrutiny, for at the Last Day three questions will be asked respecting every action: the first, "Why did you do this?" the second, "In what way did you do this?" the third, "For what purpose did you do this?" The first will be asked because a man should act from divine and not merely Satanic or fleshly impulse. If this question is satisfactorily answered, the second will test in what way the action was done, wisely, or carelessly and negligently, and the third, whether it was done simply to please God, or to gain the approval of men. If a man understands the meaning of these questions he will be very watchful over the state of his heart, and how he entertains thoughts which are likely to end in action. Rightly to discriminate among such thoughts is a very difficult and delicate matter, and he who is not capable of it should attach himself to some spiritual director, intercourse with whom may illuminate his heart. He should avoid with the utmost care the merely worldly learned man who is an agent of Satan. God said to David, "O David! ask no questions of the learned man who is intoxicated with love of the world, for he will rob thee of My love," and the Prophet said: "God loves that man who is keen to

discern in doubtful things, and who suffers not his reason to be swayed by the assaults of passion." Reason and discrimination are closely connected, and he in whom reason does not rule passion will not be keen to discriminate.

Besides such cautious discrimination before acting a man should call himself strictly to account for his past actions. Every evening he should examine his heart as to what he has done to see whether he has gained or lost in his spiritual capital. This is the more necessary as the heart is like a treacherous business-partner, always ready to cajole and deceive; sometimes it presents its own selfishness under the guise of obedience to God, so that a man supposes he has gained, whereas he has really lost.

A certain saint named Amiya, sixty years of age, counted up the days of his life. He found they amounted to twenty-one thousand six hundred days. He said to himself, "Alas! if I have committed one sin every day, how can I escape from the load of twenty-one thousand six hundred sins?" He uttered a cry and fell to the ground; when they came to raise him they found him dead. But most people are heedless, and never think of calling themselves to account. If for every sin a man committed he placed a stone in an empty house, he would soon find that house full of stones; if his recording angels demanded wages of him for writing down his sins, all his money would soon be gone. People count on their rosaries with self-satisfaction the numbers of times they have recited the name of God, but they keep no rosary for reckoning the numberless idle words they speak. Therefore the Caliph Omar said, "Weigh well your words and deeds before they be weighed at the Judgment." He himself, before retiring for the night, used to strike his feet with a scourge and exclaim, "What hast thou done today?" Abu Talha was once praying in a palm-grove, when the sight of a beautiful bird which flew out of it caused him to make a mistake in counting the number of prostrations he had made. To punish himself for his inattention, he gave the palm-grove away. Such saints knew that their sensual nature was prone to go astray, therefore they kept a strict watch over it, and punished it for each transgression.

If a man finds himself sluggish and averse from austerity and

self-discipline he should consort with one who is a proficient in such practices so as to catch the contagion of his enthusiasm. One saint used to say, "When I grow luke-warm in self-discipline, I look at Muhammad Ibn Wasi, and the sight of him rekindles my fervour for at least a week." If one cannot find such a pattern of austerity close at hand, then it is a good thing to study the lives of the saints; he should also exhort his soul somewhat in the following way: "O my soul! thou thinkest thyself intelligent and art angry at being called a fool, and yet what else art thou, after all? Thou preparest clothing to shield thee from the cold of winter, yet makest no preparation for the after life. Thy state is like that of a man who in mid-winter should say, 'I will wear no warm clothing, but trust to God's mercy to shield me from the cold.' He forgets that God, at the same time that He created cold, showed man the way to make clothing to protect himself from it, and provided the material for that clothing. Remember this also, O soul, that thy punishment hereafter will not be because God is angry with thy disobedience; and say not, 'How can my sin hurt God?' It is thy lusts themselves which will have kindled the flames of hell within thee; just as, from eating unwholesome food, disease is caused in a man's body, and not because his doctor is vexed with him for disobeying his orders.

"Shame upon thee, O soul, for thy overweening love of the world! If thou dost not believe in heaven or hell, at any rate thou believest in death, which will snatch from thee all worldly delights and cause thee to feel the pangs of separation from them, which will be intenser just in proportion as thou hast attached thyself to them. Why art thou mad after the world? If the whole of it, from East to West, were thine and worshipped thee, yet it would all, in a brief space, turn to dust along with thyself, and oblivion would blot out thy name, as those of ancient kings before thee. But now, seeing thou hast only a very small fragment of the world, and that a defiled one, wilt thou be so mad as to barter eternal joy for it, a precious jewel for a broken cup of earthenware, and make thyself the laughing-stock of all around thee?"

Islam And World Peace

By H. J. Young

The causes of war are fundamental; they are Economic Determinism and the Desire of a People for National aggrandisement. The first was recognized by Plato over two thousand years ago, when in his great work "Utopia" he stated that when one nation begins to covet the lands of its neighbor the first cause of war unfolds itself; the second is inherent in Human Nature. We call it Nationalism.

The desire for peace predominates in all races. It is only when the desire has been weakened by economic causes or by sustained appeal to the nationalistic impulse that leaders are able to submerge the people's desire for peace and lead them into war.

A country which has been in the depths of an economic depression for a long period is presented with the alternative of continuing in this hopeless state or of bettering its condition. The improvement may involve the peril of destruction. The instinct for survival, when that survival implies a continuation of a hopeless condition, is not strong enough to offset the promise of a change for the better, even though the cost may be war. The decision to fight is then inevitable.

A nation which has become overcrowded to the point where it can no longer provide for itself begins to covet more space. The term "Lebensraum" is as ancient as history itself. The logical objective becomes that of a weaker neighbor and if that space is not peacefully ceded, war ensues.

Man is by nature gregarious. Inherent weakness prevents him from expressing his ego effectively. Since time immemorial he has banded together with others to form groups and in this way overcome his own weakness. The greatest group is the nation, and the vicarious pleasure and pride an individual enjoys by being part of a strong nation, a militant group, weakens the desire for peace in the personal pride of enjoying a part in a winning combination. Weaker groups or nations, for the same reason, will ally themselves with a stronger one, even at the price of the loss of their own individuality or freedom.

Nationalism is a logical sequence to the economic reason, for can not a strong and dynamic nation provide better economic security for its people and its allies than a weak one?

Islam, at its inception, devised a plan for World Government in the form of a League of Nations that does not differ fundamentally from the proposals now being considered. The weakness of our present plans lies in the lack of integrity of the individual nations and the ulterior motives of the statesmen.

There are certain pre-requisites before international peace can be permanently established. There must be equal access to the raw materials of the world and on equal terms to all nations, large or small. There must be international trade and exchange on such a basis that one nation can not exploit another and thus weaken it. Trade must be on a basis of mutual benefit. There must be international credit, on such a basis that one strong financial nation does not in the course of time obtain a mortgage on the life of a weaker nation. Most important of all, there must be an international exchange medium that will insure even the coolie in China the same wage for his hour of work as the worker in America.

Only in this way there can be a semblance of equality to form an international league, for it will not benefit the liberated nations to substitute for the Gauleiter and his mailed fist, the international banker with his kid glove of exploitation. In the long run there will still be slavery, not the slavery of the hob-nailed boot, but the equally despairing servitude of poverty and economic depression.

The circle will again have been completed, a leader will arise and promise to loose the chains, great nations will again be too occupied cutting each others throats in economic competition, depressions will create lethargy, and a startled world will again rudely awake to find itself engulfed in another war.

The plans for permanent peace must be made now, the links of the chain strongly forged. We are agreed on what we desire, we are also agreed on the methods. Our leaders and statesmen, fortified by a universal desire for permanent world peace have the opportunity. There have been other attempts and they have failed, failed because one ingredient was omitted, the one strong element that would have

welded and fused the baser metals into an indestructible union which neither the ravaged of man nor the changing conditions of time could destroy.

Let Islam supply this missing element, this leavening agent which makes all humanity one and every man brother to all the others. This is universal decency, universal fair play and universal love of humanity.

Let us set forth this principle as expressed by the great teachers who interpret the wisdom of the Prophet:

"The world must realize that patriotism and love of humanity are not incompatible with each other. Islam has expressed this principle in a short sentence by saying, 'You must help your brother whether he oppresses or is oppressed. The oppressor you must help by preventing him from committing acts of oppression, and the oppressed you must help by rescuing him from oppression'. When a man tries to prevent his own people or Government from acting unjustly, his conduct cannot be described as unpatriotic. On the contrary he is actuated by true patriotism, inasmuch as he desires to save the good name of his country from the stain of oppression. At the same time he is actuated by the true love of humanity, for he is only trying to enforce the observance of the principle, 'Live and let live'."

A building is only as strong as its foundation. The structure for permanent world peace must rest upon universal brotherhood and honesty and the desire to work together for the common welfare of all, without advantage to one or injustice to another, so that all may contribute their best and all may share in the benefits. This is what Islam teaches.

To complain that life has no joys while there is a single creature whom we can relieve by our bounty, assist by our counsels, or enliven by our presence, is to lament the loss of that which we possess, as is just as rational as to die of thirst with the cup in our hands.—Fitzosborne.

You need not tell all the truth, unless to those who have a right to know it all. But let all you tell be truth.—Horace Mann.

Keep one thing forever in view — the truth; and if you do this, though it may seem to lead you away from the opinions of men, it will assuredly conduct you to the throne of God.—Horace Mann.

THE PAN-ARAB MOVEMENT

The concept of Pan-Arabism, since all "Pan" movements are often held to involve a degree of Chauvinism, irredentism, or imperialism, were better called the concept of Arab Nationalism, is no new thing. It is not, indeed, as old as the Arab race, the history of which has been marked rather by individual achievement and fissiparousness than by collective effort and solidarity; but unity was certainly realized in the time of the Prophet Muhammad; and in the earlier part of this century, while the Ottoman hold on the Arabian Peninsula still seemed secure, it was the memory and the inspiration of the great centuries of the Arab civilization, which, mingled with the example of European nationalism impelled the Arab Nationalists to dream of freeing the Arab genius.

This dream of a return to the former glories was cherished by men, both before and after the last war, who were, however, often visionary rather than practical. These politically inexperienced Arabs, who preached an ideal, had few concrete notions on how it might be translated into reality but they never let slip the ideal. Nor were non-Arabs ignorant of its potency. Great, if incomplete, use was made of it in 1916-1918; yet after the liberation of the Arabs from the Ottoman yoke it seemed, paradoxically, to suffer a setback. This was owing to the establishment of the separate Arab States — Iraq, Syria, Trans-Jordan, and so on — in a region which for centuries previously had been fundamentally one polity. For a couple of decades after the last war, indeed, the main efforts of Arab Patriots were devoted to their own countries; (that is, the countries, the frontiers of which were drawn up by Western statesmen) in which so much needed to be done that practical men had little time for making suggestions on how their own State life might be enriched by participation in the even wider conception of Arab national life. It was not until 1932, for instance, that Iraq attained her independence by entering the League of Nations as a Sovereign unit. Only in the last few months have Syria and the Lebanon obtained their *de facto* independence; and Trans-Jordan and, in much greater degree, Palestine, are still under a mandatory regime.

Yet, despite local pre-occupations, the Arab dream of unity has persisted, for it is basically a goal to which all thoughtful Arabs tend, even if the routes which they prefer occasionally vary. The obstacles, some of them internal, others external, are considerable, but no Arab can play on this theme of unification of the Arab race without attracting, anywhere in Arabia, a ready and appreciative audience.

The present war has given to the Arabs an opportunity for promoting their ends in a way which perhaps few of them anticipated. Some Arab

Nationalists, in the decades before the war, frankly postulated a European war as a development which, if not essential to their ultimate freedom, at least must hasten it. At that time a certain amount of transient and often theoretical Xenophobia manifested itself — it would have been surprising had it not — and some Arabs, at any rate, thought that, with both Britain and France heavily engaged elsewhere than in the Middle East, complete freedom might be easily taken.

But such Arabs, like many other observers, did not foresee the pattern of events. None could foretell how nearly the Axis would come to dominating the Middle East, nor could they imagine that a defeated France would rule for a year in Syria. It was not until the eviction of the Vichy regime from Syria in 1941, and the quashing of Rashid Ali's artificial rebellion in Iraq in the same year, that the potency of the old dream of Arab unity began visibly to inform Arab councils. Nor could the ferment really work in the minds of men until after the triumph of Al Alamein toward the end of 1942. The menace of the Nile Valley was irrevocably rolled back. The sequel to that victory removed finally the Axis threat to the Middle East which thereafter could busy itself with such ideas of *bloc-making*, the fusion or merging of local sovereignties, as were already presenting themselves to thinkers elsewhere in the world, thinkers who perceived the improbability of small States ever again having the degree of absolute freedom which they possessed prior to 1939.

For about the last year and a half, therefore, ideas which had, so to speak, been pigeon-holed in various Arab files, particularly Iraqi and Syrian files, were brought out, dusted, and modified in accordance with current facts and tendencies. To outside observers it was at once noticeable that the splendid but somewhat heady conceptions of earlier years were giving way to less exciting but more practical notions; it was also evident that Arabs now appreciated that their unity could not be achieved by waving wizard's wands, but that the consummation must be preceded by earnest and considered discussion between the Arab States, each of which had by this time amassed what, without disrespect, might be called a number of vested interests.

The Arab leaders, the principal of whom were General Nuri Pasha Al Said, of Iraq, and Shukri Quwatli, of Syria, set to work with commendable sagacity and patience. Eschewing parochialism, they did not confine themselves to Northern Arabia. On the contrary, last summer they persuaded (not that he needed much persuasion, for Egypt's cultural interest in all Arab-speaking countries is very strong) Nahas Pasha, Prime Minister of Egypt, to sound each of the Arab lands in turn upon the feasibility of Arab federation. Up to the time of writing, delegates from Iraq, Trans-Jordan, Syria, the Lebanon, Saudi Arabia, and the Yemen have been sent to Egypt

to deliberate on the project, and though little has been published on the results of these talks, it would soon have become known had insuperable obstacles been encountered. Palestine alone, of these Arab lands, has not yet sent any mission to Egypt.

This exception of Palestine is extremely important, for until its future is known it is difficult to predict with any confidence or exactitude the future of Arab Federation. What the leaders of Northern Arabia want, first of all, is the creation of a polity consisting of Syria, the Lebanon, Trans-Jordan, and Palestine. Such, they say, is the natural unit, and Palestine is an essential and integral part of it. For the realization of such a plan they assume that the White Paper Policy of 1939 for Palestine, prohibiting after the end of March, 1944, further Jewish immigration into Palestine (except with Arab consent) will remain the policy and might have disastrous results, and naturally they show anxiety when they see the extremely strenuous endeavors being made by Zionists to nullify the White Paper.

Such a difficulty (it is not the only one) is not, however, daunting the Arabs. They realize that theirs is a grand conception, for the attainment of which grand efforts, and possibly sacrifice of individual interests, must be made. Instead of at once trying to get the super-structure of political federation, they are wisely concentrating first, on economic and cultural aspects of Arab unity. They realize the truth of the Syndicalist doctrine that economic values precede political values, that without sound economic foundations, political erections are apt, under strain, to collapse. Therefore they are thinking at the moment mainly in terms of such things as the removal of Customs barriers and passport regulations, of securing a more uniform educational system and type of learning. In these two fields alone there is much to be done, although the help of Egypt, a country which in many ways is more advanced than are the Arab States, is calculated to be of enormous benefit in this latter connection.

The coping-stones of the scheme of Arab unity include military alliances between the Arab States with, at possibly a later stage, an Arab army organized under a joint general staff; and such dovetailing of political factors as would ensure that in all matters of foreign policy Arabs acted as one unit. These same military and political aims may take time to realize. Suffice it here to emphasize the fact that they hold no menace for other States. The Arabs are not on the warpath like many other peoples, their concern is how best to develop the genius and the resources that are in them.

A word must be given to the appearance in Egypt in the foreground of the Arab picture. It is very possible that the Egyptians are not as a nation over-interested in political Arab Federation, for, though possessing many ties with Arabic-speaking world, they feel themselves to have an individual entity and probably a particular destiny. The rise of Egyptian

Nationalism differs in several ways from that of Arab Nationalism. Egyptians, moreover, have already passed through the stage, yet to be traversed by other Arabic-speaking States, of seeing their population increased several-fold and developing the fertility of their soil. But whatever the differences, as cultural leaders of the Arab World the Egyptians intend to remain, and while foregoing their special position, vis-a-vis, the West, to increase their contacts with the Middle East. They have a greater number of good teachers, doctors, technical experts, and so on, than have any of the purely Arab States. In recent years their educational and medical men have gone to all parts of the Arabian Peninsula, from the Yemen on the south-west to Iraq in the North-east. Nor are the Arabs unwilling that considerable prestige should be accruing to Egypt for taking this interest in their future. At the same time it seems improbable that Egyptians would care to sacrifice any special privileges for the sake of participating in any political scheme which the Arabs may or may not succeed in devising.

Nor, certainly, can Saudi Arabia be left out of account. That country, the renown of which is derived mainly from the personality and achievements of one man, Ibn-Saud, feels as strongly as any the call of Arab brotherhood. But in mentioning it, one is mentioning one of the obstacles which, from the more distant point of view, faces full Arab Federation. The Saudi dynasty in Arabia is a force with tremendous prestige, and it is often assumed that it would not allow any other dynasty to predominate in Arab Counsels. Cynical observers indeed, are apt to prophesy that political federation in Arabia must remain a myth while there are such Houses as the Hashimite, represented in Iraq and Trans-Jordan, and the Saudi. The observation has much relevancy, but is not necessarily comprehensively devastating. In any case, it needs no one from outside Arabia to make it. It is scarcely a criticism of which Arab Nationalists are unaware.

On the contrary, the Arabs seek to meet this criticism by suggesting that Federation be formed first in Northern Arabia, with the option always being left to such lands as Saudi Arabia, and the Yemen to join when they please. That solution, however, itself seems to introduce another complication. The British Government, through the voice of Mr. Eden in February, 1943, has declared that it will regard favorably any system for Arab unity which Arab initiative may unanimously devise. There is significance, apparently, in the emphasis that Arabs must be unanimous. King Abdul Aziz, as true an Arab patriot and believer in the basic unity of Arabs as ever lived, has been content to remain rather silent while all discussions on Arab unity have been going on during recent months. Until his attitude is made abundantly clear, it is probable that the British Government will be chary of committing itself.

At the moment, inter-Arab meetings continue. There is yet an infinite

variety of issues to discuss as aspects are revealed; and immediate and spectacular developments are scarcely to be anticipated. That some sort of economic federation may be achieved is very possible, for it would seem to accord not only with Arab wishes, but also with the views of those non-Arabs in the Middle East who predicate the prosperity and development of that region in terms of this closer integration of, and the curtailing of economic Sovereignty in, its component parts. But only after such a foundation has been truly laid will it be possible to gauge the prospects of an enduring political federation. The deserts and oases and 'bazaars of Arabia still hold secrets that are now unfathomable. If to their historic tempests there now succeeds stability, the Arabs may yet astonish the world.

Kenneth William — *The Asiatic Review*.

THE ONE CERTAINTY

By Charles Angoff

*When my soul twists with despair
And my eyes are set aflame by the afternoon headlines,
I pause and contemplate history and all its lessons
And slowly I am reassured that in the future
Children and flowers will bloom again
And their laughter will erase all pain.*

*There will be memories
That will make the nights a little longer
And the days less warm and bright;
For death, in any form,
Quietly proclaims its eternity to every heart.
But the melody of life will mount and deepen,
For children and flowers will bloom again
And their laughter will erase all pain.*

*Peace and war, plenty and dire need
Change places suddenly,
And death and destruction
Strike accidentally.
But always there is the one certainty,
The only true prophecy:
That children and flowers will bloom again
And their laughter will erase all pain.*

—*The American Mercury*

How Islam Was Spread

By

H. J. Young

The writer, in common with other occidentals, has, during the course of his experiences, been subjected to a goodly share of horror tales originating in the imaginations of Christian writers and historians concerning Islam and its promulgation by the sword by the Moslems.

Thanks to the efforts of the Ahmadiyya Movement in Islam most of these falsehoods have been exploded and relegated to the realm of mythology. Intelligent westerners are now able to view Islam and its founder in its true perspective, and to appraise it in the light of its culture, scholarship and the contribution it has made to world civilization.

Reactionary Christian writers and historians, however, still attempt to rattle the old skeletons from time to time in a vain attempt to revive what was one of their favorite sports.

It is strangely illuminating, then, to have occasion to come upon one of these Christian writers actually lending a hand in dispelling some of the creatures of their own creation. In one of their periodicals, *The Moslem World*, founded for the purpose of edifying its readers with the dissemination of various propaganda deliterious to the interests of Islam, there appears an article which actually pleads the cause of Islam. The author of this essay *admits* that there is no evidence that the faith of Islam was ever spread by the sword.

Let us hope for more candor of this kind in the future. On universal tolerance and truth a brotherhood of nations and faiths can be constructed.

A reprint in part of the article referred to follows:

"This astounding sweep of Arab armies east and west seems to have fascinated the minds of Christian historians. But to attribute the spread of Islam to the sword, as most of them do, is a general indictment of Muhammad and his followers, which this formidable feat of arms does not in itself justify, and which is, as a matter of fact, refuted both by the evidences of Arab history and by the precepts of the Koran itself. The Prophet may have maintained,

as is now widely admitted, the universality of Islam and its laws as the one true religion; and this probably implied for both him and his disciples, as a logical consequence of their theocratic ideal of government, the political supremacy of Islam in the world, since God's realm of authority therein must ultimately be that of Islam also. But history shows that both Muhammad and his successors recognized and in general honored the spiritual truth enshrined in the Koranic verse, wherein God admonishes His Prophet in these words: 'But if the Lord had pleased, verily all who are in the world would have believed together; wilt thou then compel men to become believers?' And significant for the Prophet's mind at least is the fact that the verse containing God's prohibition, 'Let there be no compulsion in religion' occurs in a passage assailing Idolatry.

"For Polytheism is and always has been in Muslim eyes the unpardonable sin. It is the great impiety. And yet even idolaters, or polythesists, have not always been given the choice of either accepting Islam or perishing, whenever and wherever the power of Islam has become firmly established. The Prophet himself did not mete out such summary treatment to his own idolatrous countrymen. Nor did he teach his followers that it was a religious duty to fight against their pagan fellows because of their unbelief. The reason advanced for attacking them in the latest revelations of the Koran is not, in fact, their unbelief, but their hostility. And polytheists of later ages and other climes have also been tolerated by their Muslim rulers, when political conditions were stable and religious fanaticism had abated.

"For Muslims have always freely acknowledged, as did also the Prophet himself, that Islam is only the final stage of a long historical development and that there had been prophets previous to Muhammad bearing similar revelations of God's will to other peoples, which were as true as Islam, if not as complete. And such peoples have never been regarded as unbelievers, according to the full import of that word, but rather as heretics, who have corrupted the revelation vouchsafed them either by false interpretations or by changing its text.

"But polythesists they were not; and that is ultimately the Muslim's touchstone of faith. They still held fast to the cardinal doctrines of the one God, the Resurrection, the Last Judgment and prophecy itself. The various revelations constitute, you might say, just so many versions of one book, which is their heavenly prototype. The Koran is only the final and definite version, the validity of which is guaranteed by the prophetic character of the author and by the scrupulous transmission of its text. But the other revelations have also a certain adequacy of their own; and the peoples who possess them, the peoples of the book, as they are called in accordance with Koranic usage, have always been granted liberty of belief under Islam on that basis and have always enjoyed to a large extent liberty of practice also. And they have been allowed, moreover, to administer their own internal affairs more or less according to

their own laws, since that was the only practical solution of the problem of their relationship to a theocratic state, which nevertheless recognized the divine origin of other laws besides its own.

"This peculiar position of the peoples of the Book in the Muslim state was based not only upon treaties, but also upon the express will of God and His Prophet; and Christians and Jews, and the Zoroastrians also, to whom according to Tradition the Prophet himself had granted these rights, constituted thus foreign states within the Muslim state governed by their own chiefs, who were hereditary rulers in the case of the Jews and Zoroastrians and actually named kings. The protected peoples, as they are often called, were taxed, it is true, for the privilege of living under Muslim rule and being defended by Muslim power. But liberty in the choice and exercise of occupation or profession, was seldom denied them except in times of political stress and religious ferment; and the number of Christians that were appointed by Muslim princes to such high administrative posts as secretary of state, secretary of war, chancellor of the exchequer, governor, or even prime-minister, is astonishing. The Nestorian Patriarch, Isho-Yahb III (647-658), the contemporary of the third and fourth Caliphs, 'Uthman and 'Ali, describes the condition of the Christians of his time, indeed, in the following glowing terms: 'The Arabs, to whom God at this time has granted dominion over the world, are, as you well know, among us. But they are not enemies of Christianity. On the contrary, they praise our faith and honour the priests and saints of the Lord and confer benefits upon the churches and monasteries.'

"The Turks themselves accepted Islam of their own free will, as did also the pagan Mongols, who extinguished the Caliphate of Baghdad and established the dominion of the Il-Khans of Persia; and these two races, more especially the Turks, became henceforth the foremost protagonists of Islam. Neither in Europe, however, nor in India, do they appear to have spread Islam by force, violent as may have been their first incursions into these two continents. The Turks were, as Sir T. W. Arnold has observed, zealous proselytisers. But Muhammad the Second, who besieged and took Constantinople, proclaimed himself also the protector of the Greek Church; and that crusty Aberdeen divine, Alexander Ross, who first translated the Koran from French into English, in 1649, and who called it 'a gallimaufry of Errors (a Brat as deformed as the Parent, and as full of Heresies as his scald head was of scurf)', had still to acknowledge, when speaking of the Turks, that 'their devotion, piety and works of mercy are main causes of the growth of Mahometanism.' Many Christians, indeed, became Muslims in order to escape the tyranny of their own Prelates; and in Albania, Montenegro, Serbia and Crete, Islam seems to have been propagated by the people themselves generally, and not as the result of religious persecution. 'The moral superiority of Ottoman society', said Arnold, 'must be allowed to have had as much weight in causing these

conversions. . . . as the personal ambition of individuals.'

"The Turkish conquerors of India, remarks the same authority, appear to have had very little of that "love of souls" which animates the true missionary. Some of the Mogul emperors, it is true, persecuted their Hindu subjects. But to this very day Muslims form only about one-tenth of the population around Delhi and Agra, which were the chief seats of Muslim power: and that fact alone is in itself significant of the general attitude of Indian Muslim potentates to their pagan vassals. 'Islam has gained its greatest and most lasting missionary triumphs', Arnold declares, 'in times and places in which its political power has been weakest, as in Southern India and Eastern Bengal'. And it owes these triumphs, in his opinion, to its lack of class prejudice, which he regards as the real strength of Islam in India, that has won for it so many converts from Hinduism, especially from among the low-caste Hindus and outcasts.

"Further eastward the political power of Islam did not penetrate. But in 756 the 'Abbasid Calip al-Mansur sent Arab troops to China to help Su Tsung of the T'ang dynasty against a usurper; and these troops remained in China and married Chinese wives. And with the Mongol conquests a vast host of Muslims of various nationalities — Arabs, Persians, Turks and others — entered China and settled there permanently. Marco Polo speaks of Muslims in Yunnan in the thirteenth century. The Arab traveller, Ibn Batuta, was welcomed by his co-religionists in several coast towns in the fourteenth century and relates that 'in every town there is a special quarter for the Muslims, which is inhabited solely by them, and where they have their Mosques; they are honoured and respected by the Chinese'. And today there is a considerable Muslim population in every province of China.

"The various Chinese dynasties seem to have treated their Muslim subjects generously and to have granted them religious liberty. We do not hear, at least, of Muslim rebellions in the land up to the establishment of the Manchu dynasty in 1644. And even the Manchus appear to have maintained amicable relations generally with their Muslim vassals and to have honoured their faith. For it was the Manchu Emperor Yung Chen who said of Islam in an edict of 1731: 'This religion respects the fundamental basis of government, and what more can be asked for?'

"Muhammad's creed was also disseminated from the twelfth century onward, in Indo-China and throughout the Malay Archipelago, by means of peaceful missionary activity for the most part and without the advantage of political supremacy or social prestige, ousting paganism. Hinduism and sometimes even Christianity, as in the island of Celebes. Sumatra, Java and Borneo are now almost wholly Muslim; and New Guinea and the northern Islands of the Philippines are being slowly but surely won over to the faith of the Meccan prophet.

"Darkest Africa, however, throws perhaps the clearest light upon the proselytising power of Islam. North Africa from Egypt to Morocco has been, of course, classical Muslim territory from the eighth century, a prize of the first headlong rush of Arab conquest; and to extend the sway of Islam southwards, either by force or by peaceful penetration, has been a constant purpose of Muslim policy ever since. But neither Muslim arms, nor Muslim propaganda, met with any great success in the realization of this end until the partition of Africa among the European powers in the nineteenth century; and compared with what its missionaries have since accomplished for Islam, the results achieved by the wars and missions of the ten previous centuries appear quite insignificant. As Sir T. W. Arnold observes, this development of events has initiated a Muslim propaganda in Africa 'which seems likely to succeed where centuries of Muhammadan dominations have failed.'

"Islam," writes T. R. Threlfall in *The Nineteenth Century of March, 1900*, 'is making marvelous progress in the interior of Africa. It is crushing paganism out. Against it the Christian propaganda is a myth.' And from the Atlas Mountains to the Congo in the West, through the Sahara and the Sudan to Senegambia, Sierra Leone, Ashanti and Dahomey, Nigeria, the Camerouns, and French and Belgian Congo, and in the East from the Blue Nile to the Zambesi, in Nubia, Abyssinia, Somaliland, Kenya and Nyasaland, and even down in Cape Colony, the prestige of Islam and the number of its converts grow day by day. 'The Negroes regard Islam today', says one who is himself an African, 'as the religion of the blacks and Christianity as the religion of the whites.' And the reason of this is, as Arnold points out, social rather than religious. For the Negro is admitted into the brotherhood of Islam not as 'a privilege grudgingly granted, but one freely offered by zealous and eager proselytisers'; and once admitted, he is recognized and treated as an equal socially. He feels more at home also in Muslim than in Christian society, finding Islam 'a culture corresponding to his needs and capable of understanding his requirements and aspirations.' For the Muslim creed is very simple and free of subtleties. The prescribed duties are, moreover, mainly ritual. And Muslim missionaries, as Buckle has remarked, 'are very judicious.'

"No one will deny, then, Islam's claim to be an international religion and in this sense at least universal. For there are still other Muslim communities, large and small, scattered throughout the world, in England and France, in Finland, Poland and Russia, in several South American countries and Japan, and here in the United States of America as well. But some hundred million Muslims live under British rule, some fifty million under French rule, some forty million under Dutch rule, and some thirty million in Russia; and the Italian colonies are also mostly Muslim in population."

—W. Thomson — *The Moslem World*

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